

# Genderqueer(ing): '*on this side of the world* against which it protests'<sup>1</sup>



1. THIS TITLE IS TAKEN FROM JACQUELINE ROSE'S (ROSE, 1986: 233) BOOK *SEXUALITY IN THE FIELD OF VISION* TO ILLUSTRATE THE IMPOSSIBILITY OF BEYONDNESS, WHICH DOES NOT DENY A POLITICS, BUT RESITUATES IT AT THE HEART OF THE BODY POLITIC.

DR ZOWIE DAVY  
SCHOOL OF HEALTH AND SOCIAL CARE  
CARHU (COMMUNITY AND HEALTH RESEARCH UNIT)



UNIVERSITY OF  
LINCOLN



- “There is something troubling, both ethically and politically, about a view that would deny *any* genuine insight or agency to those with whom one disagrees” (Felski, 2006: 274 emphasis added).



- Identities: transboi, boydyke, third gendered, bi-gendered, multi-gendered, androgyne and gender bender
- Being: refuse to attach a label to their gender presentations



- Wilchins (2002a) saw genderqueer as the next major civil rights cause.
- A movement that dismantles the worth of some gender expressions over others



- [We] introduce this open forum to discuss and debate how people approach their own body image and self image, and view their own physicality in a positive way. This is part of a larger project aiming to empower, liberate and inspire all kinds of people to reclaim, love and look after their bodies and physicality, using visual and performing arts, creative writing and holistic healthy living techniques. A founding principle of this project is to actively challenge unrealistic pressures and negative representations of gender normative "perfect bodies" and messages promoting body fascism surrounding us in the 21st Century (listserve email 31/08/2007).



- Everyone is welcome to get involved and this is a special invite to anyone who feels invisible, marginalized and unrepresented, such as people who self-identify as transgender or intersex or undefined/non-heterosexual, people with disabilities, people with eating disorders, people who self-harm and people who use body modification techniques (tattoos, piercings, binding, scarification, corsetry, drag, etc) (listserve email 31/08/2007).



- the ‘natural body has been dramatically re-fashioned through the application of new technologies of corporeality [...] the merger of the biological with the technological has infiltrated the imagination of Western culture where the ‘technological human’ has become a familiar figuration of the subject of postmodernity....This merger relies on a re-conceptualization of the human body as a ‘techno-body’, a boundary figure belonging simultaneously to at least two previously incompatible systems of meaning—the organic/natural’ and the ‘technological/cultural’ (Balsamo cited in Negrin, 2002: 30),



- Bodies have ‘failed’ or the ways we have of knowing about them have failed and, by extension, the ways we have of knowing about all bodies and many other things have failed as well” (Wilchins, 2002b: 34).





- “the contemporary landscape of gender in the United States’ and European gender-queer communities is immensely more complicated than the opposition between “real transsexuals” and playful, performative queers” (Halberstam, 2012: 338).



- for Sartre (1966) the structural discourses of law interpellate the individual into a false sense of their own recognition.



- the GRA is unable to recognize the diversity of new (trans) masculinities and femininities as they are variously constructed and experienced. Hence, rather than broadening the realm of citizenship in relation to gender diversity, the Act works to reinforce a normative gender model (Hines, 2007).



- Clifford: swaying more towards it [transitioning] and yes I probably would, it is a huge decision because it is obviously for a lifetime.
- Zowie: *What kinds of things are you debating about with yourself?*
- Clifford: I suppose it is about, is it right or wrong for me, not for other people but for me. Is this something I should fight against? Is this something that I should accept or should I just learn to accept it? [...]
- Zowie: *Have you researched into hormones and other transmen's lives?*
- Clifford: Well I belong to the group [...] and there are a lot of people, so I have spoken to them. I think a lot of people find that there are a range of different ideas; some people feel that they have to have every possible option before they will be happy. For me, if I do one thing, will that be fine for a little while? If it is not then you will have to go another step. I think there is a lot of dissatisfaction with phalloplasty for instance, and it is sad that people do not have enough information and feel that they have to go for that option. There are others that think that it is too risky and it is not satisfactory, so there is a range and I suppose you'll do what is right for you (transman Clifford).



- Like the monster, I am too often perceived as less than fully human due to the means of my embodiment [...] my exclusion from human community fuels a deep and abiding rage in me that I [...] direct against the conditions in which I must struggle to exist (Stryker, 2006: 245).



- As we rise up from the operating tables of our rebirth, we transsexuals are something more [...] than the creatures our makers intended us to be. Though medical techniques for sex reassignment are capable of crafting bodies that satisfy the visual and morphological criteria that generate naturalness as their effect [...] Transsexual embodiment, like the embodiment of the monster, places its subject in an inassimilable, antagonistic, queer relationship to a Nature in which it must necessarily exist (Stryker, 2006: 248).



- Argentina's new law will “Not only [...] give you the right to self-identify, but for those who want medical intervention, [it] require[s] public and private providers to cover procedures for self-actualization” (Katrina Karkazis in Schmall, 2012: no page number),



- “it is bad enough to render them [Transsexuals] silent, even worse to make them speak a lie, worse yet if speaking the lie erases them” (Wilchins, 2002b:46 insertion added).





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